

THE

Other-day Saints' Millennial Star.

He that hath an ear, let him hear what the Spirit saith unto the churches.—Jesus Christ.

Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—A Voice from Heaven.

No. 30, Vol. XVIII.

Saturday, July 26, 1856.

Price One Penny.

Letter from President Brigham Young.

President's Office,
Great Salt Lake City,
April 11, 1856.

Elder Franklin D. Richards.

Dear Brother—We were much gratified, on the 2nd instant, by the arrival of your letter of last November, 25th and 30th, containing the welcome intelligence that my hill and other property had been taken, for the benefit of the P. B. Fund Company's operations the ensuing season. We always rejoice in the reflection that we are in any manner instrumental in rolling forth the work of the last days, building up Zion, and gathering Israel from their long dispersion. We feel honored and obliged that we have this privilege, and esteem it the greatest blessing that could be conferred upon us.

To be high Heaven's messengers unto those who sit in darkness, carrying light and intelligence, salvation and exaltation to the benighted minds of mankind, is a commission of which the noblest among the noble might be proud, and it has always been considered by me, that all we could perform was but our reasonable service and a privilege. My poor brethren are welcome to all that I can do towards mitigating their condition, and I wish I had the ability to do a hundred, a thousand, yes, a hundred thousand times more than I have done hitherto. It would be a pleasure to me, and as free as the air we breathe. I wish then I could devote the remainder of my property in the same

way, and then I would go to work and accumulate more; I would sell all that I have and devote the means to building up and rolling forth the Kingdom of our God, if I had the chance to do so.

I hope, before this, that the remainder of the list sent has been taken, and that you will receive, or rather at this late date have received the money from brother Tenant for my place, as well as the other proffered assistance. The place will be ready for him to occupy when he arrives. I am going to add some little improvements to the place, by way of fencing, &c., during the summer.

Your prospects at the date you write were truly flattering, and you seemed to have the right idea in regard to the building rates. Still we must be more careful than heretofore in regard to incurring debts, and keep more within our resources. The last year's operations were pretty hard upon us; although we shall get through with them, by the help of the Almighty. I find they have absorbed almost our entire resources, and still we owe. If those indebted to the Fund could and would pay up in available means, it would relieve matters a little; but this seems impossible, if we let any pay whatever from those indebted, it will in fact be on the Public Works, or in some kind of unavailable means which surely finds its way into that channel. You are aware that these men have to be supported, with their families, while so in

bouring, and that alone consumes our available means—to provide tools and material to work with, clothing, &c., for themselves, and their families. This labour balances the money advanced in Liverpool, and along the route; leaving us bare of ready means to operate with every year, except such as may be furnished in Europe, which drafts on us we have generally been able to meet, but these oftentimes are troublesome to pay, owing to the above causes. Hence, while we desire to do all there is to be done, we find it necessary to use a large discretion, not too closely to tie up our own hands, nor trammel and retard our entire operations by reason of an over anxiety to do too much, at once, in any one particular channel. I admit that the gathering is one of the most important items, and feel willing, and even anxious, to promote that interest in preference to many others; but while we emigrate, we must also build up and provide a Zion to live in, as well as gather people to it. A call was made during Conference, now just closed, for those brethren who feel disposed to aid the gathering, to advertise property that they felt willing to donate; the same as I did mine last fall, and some have come forward, lists of which will be forwarded to brother Pratt, and, after he leaves, be forwarded to the Liverpool Office. We trust that much may be accomplished by this new opening, in the deliverance of the Saints.

I am glad that you have resolved to avoid sending any more Saints via New Orleans; it sickens the heart to think of the distress and deaths which have attended the Saints upon that route. I trust that we may shortly be enabled to shun St. Louis, and the travel up the Missouri as well. We are in hopes that a line of railroad will soon connect the eastern cities with Kanesville, then the Saints can have a comparatively healthy country to travel in all the way, which, added to the improvements made in shipping by the new regulations, will very materially add to their health, comfort, and convenience. We very much desire to bring up a small quantity of supplies the present season, and, if possible, the woollen factory machinery, stored so long in St. Louis. We trust that you will be able to render whatever effective aid we may lack, in promoting these objects.

In your letter relative to the P. E.

Fund business, of Nov. 25th and 30th, you remark, that persons reported back would not be sent out without a new order from this Office. This is right, and will be attended to in due time, of course they cannot come this season. We have some few other names which will also be forwarded, in the season thereof. We contemplate making settlements along the route from Kanesville to this place, and at such other places as may be suitable, from this place to Carson Valley, with a view of establishing a daily express through the entire route. This, when once carried into effect, and grain is once raised at these stations, will very materially aid our emigration; as they can easily travel from station to station, and find both food and friends.

We would like some of the stations located this season, and have instructed brother Erastus to carry into effect, so far as may be practicable, this operation the ensuing season. If, on your way home you should find it in your power to aid him any in this matter, by counselling in regard to establishing stations, &c., without hindering your progress, it would be esteemed a favour. American brethren should be selected to preside, and no settlement should be allowed, only upon the basis of a good substantial fort, and cattle corral, well picketed in, that stock may be secure from Indians.

Our affairs remain about the same as usual; we are pursuing the even tenor of our way, doing the best we can, and trying to extricate ourselves from the forms and trammels of a Territorial Government, and emerging into a free and independent State.

The Convention closed their labours on the 27th March, having formed and adopted a Constitution, and memorial to Congress, and elected Delegates to present them to the President and Congress, asking for our admission into the Union as a State. The proceedings of the Convention were laid before the people, in accordance with the law, for their approval or rejection, on the 7th instant, and were unanimously sustained. The Hons. George A. Smith, and John Taylor were chosen Delegates. We are in hopes to have a favourable action upon our application, during the present Session of Congress, if, indeed, they have got or will get an organization, of which we have not yet learned. Brothers A. O. Smoot and Ira Eldridge will go down to

bring up our supplies, the property left last season, and the woollen factory machinery if possible. To the accomplishment of these objects we also desire your effective aid, so far as you may be able to help.

I wish you to remember me to Joseph A., Edmund, James A., and all the boys as you shall meet them. Tell Joseph that I have not time to write to him at present, but often bear him in my mind and prayers before the Lord. I trust that he, as well as all the others, remain faithful and true to their covenants, and will return pure and spotless from the contagious and filthy abominations of the world.

We have been obliged to suspend operations upon the Public Works for want of food for the hands. Provisions are indeed quite scarce. The past year

has been rather a disastrous one to us in many particulars, but if the Saints of the Most High will profit by the rich lessons it has kindly inculcated, it will prove an instructive one, and its results become a blessing instead of an evil. In addition to the loss of our stock, owing to the severity of the winter, the Indians have of late been quite troublesome, driving off considerable quantities of cattle and horses, and finally killing some seven or eight of our brethren, but all is quiet just now, and we hope will remain so. There are but few of the Indians engaged in this disturbance.

Praying the Lord to bless and preserve you,

I remain your brother in the

Gospel of Christ,

BRIGHAM YOUNG.

Fair-Weather Disciples.

(From the "Deseret News.")

Were it not for the concurrent testimony of all history and experience, it would seem strange that persons, whose judgments have been thoroughly informed and convinced of the strict truthfulness of a particular course of conduct, should, through the force of trifling obstacles and slight hardships, swerve from the path of rectitude. But such is the daily experience of this probation; such it has been from the beginning; and such it will be, at least until the good are separated from the bad.

To give this probation requisite force, the spirit of man is so intimately connected with the body, and the body partakes so much of its earthly nature, through which the enemy has power, that it behoves every one to keep constant watch, or the whisperings of the "still small voice" will be drowned by the war of passion and the allurements to evil. For this reason hundreds, who run well for a time, prove recreant to their faith, and, before one is fully aware of their real feelings, they are off on a tangent, overcome by the enemy of souls.

Little by little, as prosperity dawned upon them, as gentle peace surrounded them, and the smart of the scorpion lash of mobs ceased to be writhed under, they neglected first one duty and then another,

until their vision passed from the twilight, caused by minor errors, into the deep darkness induced by gross transgression. Then they are prepared to put error for truth and truth for error. They cannot even see through a glass darkly—slight the counsels of their best friends, set at naught or get angry at the rebukes of the Priesthood, and discern not the hand-dealing and kind providences of the Almighty, in adversity as well as in prosperity.

The Lord has gathered His people into these peaceful vales, a place by nature and location undesired by the wicked, that He may teach them more thoroughly the plan of salvation, and prove more definitely their integrity, where there are none to molest. After deliverance from oppression, after years of prosperity and the enjoyment of the rich blessings of heaven and earth, the Lord in His wisdom sent the drought, the devourer, the cold, and the deep snow. Before their touch green fields were turned to dreary wastes, the expectations of the husbandman were cut off, the grain became exhausted from the store-house, and the animals perished through lack of food.

Was this a time in which to pale the cheek through fear, and prove recreant to the faith? Is it not rather a time of encouragement and thanksgiving, that the

Lord should deem us worthy of being proved by such sudden contrasts and transitions? For "whom the Lord loveth he chasteneth, and scourgeth every son and daughter whom he receiveth." Then no truly wise person will give way to despondency, waste time in useless regrets, or barter his salvation for a "mess of pottage," by fleeing to other climes. Verily no, but he will the more anxiously study and practise strict economy in the use of that portion of food which has fallen within his stewardship, dispense thereof to the worthy destitute, so far as within his power, and put forth every reasonable exertion for the accomplishment of the purposes designed, in our being so secluded, so far removed from the abominations not of our own working.

This, therefore, is a choice time for developing many traits, of those who have and those who have not sustenance in store; the full fed being allured to withhold through fear of want, and those ill-provided for being tempted to covet, find fault, murmur, and deny the faith. It is easy to comprehend that such is the case, provided one has "eyes with which to see

things as they are"—a great blessing which our President expressed an anxious desire that he could bestow upon us, but is unattainable, from the fact, that it is only attainable by an individual living in obedience to the commandments of God. It is having or not having just such eyesight, living obedient or disobedient, which constitutes the difference between true Saints and "fair-weather disciples;" between those who stand firm for right and the time-serving; between those who will obtain a full celestial reward, and those who will come more or less short of their fancied anticipations.

The present is rather a hard time for "fair-weather disciples," and we trust that the fan will measurably cleanse the thrashing floor, that our moral atmosphere may constantly grow clearer, and that faith and good works may continually increase. Through this hope we rejoice in the lightnings and thunders of truth, as it emanates from the First Presidency of the Church, and begin to be assured that the time is not far distant when "fearfulness will surprise the hypocrite in Zion," and when false colours cannot abide the test.

Biography of Joseph Smith.

(Continued from page 455.)

[April, 1841.]

Monday, 5th.

Manchester, April 5, 1841.

Met pursuant to adjournment. Elder Orson Pratt opened the Council by prayer. It was resolved that the 17th day of April be the day appointed for the Twelve, who are going to America, to set sail from Liverpool. Moved, by Elder Kimball, and seconded by Elder Woodruff, that the Twelve do business at the Conference as a Quorum, and call upon the Church or Conference to sanction it. Adjourned till the 6th instant, to meet in General Conference at Carpenter's Hall, at 10 o'clock, a.m.

O. HYDE, Clerk.

Tuesday, 6th.

April 6, 1841. It being the first day of the twelfth year of the Church of Jesus Christ of Latter-day Saints. At an early hour the several companies comprising the "Nauvoo Legion," with two

volunteer companies from Iowa Territory, making sixteen companies in all, assembled at their several places of rendezvous, and were conducted in due order to the ground assigned for general review. The appearance, order, and movements of the Legion, were chaste, grand, and imposing, and reflected great credit upon the taste, skill, and tact of the men comprising said Legion. We doubt whether the like can be presented in any city in the western country. At half-past seven o'clock, a.m., the fire of artillery announced the arrival of Brigadier-Generals Law and Don Carlos Smith, at the front of their respective cohorts; and, at eight o'clock, Major-General Bennett was conducted to his post, under the discharge of cannon, and took command of the Legion.

At half-past nine o'clock, a.m., Lieutenant-General Smith, with his guard, staff, and field officers, arrived at the ground, and were presented with a beau-

iful silk, national flag, by the ladies of Nauvoo, which was respectfully received, and hailed by the firing of cannon, and borne off by Colonel Robinson, the colonel, to the appropriate position in the line; after which, the Lieutenant-General with his suite passed the lines in review.

At twelve m., the procession arrived upon the Temple ground, enclosing the same in a hollow square, with Lieutenant-General Smith, Major-General Bennett, Brigadier-Generals Wilson Law and Don Carlos Smith, their respective staffs, guard, field officers, distinguished visitors, choir, band, &c., in the centre, and the ladies and gentlemen, citizens, surrounding in their interior. The superior officers, together with the banner, architects, principal speaker, &c., were duly conducted to the stand at the principal corner stone, and the religious services were commenced by singing from page 65 of the New Hymn Book.

President Sidney Rigdon then addressed the assembly, and remarked, that the circumstances under which he addressed the people were of no ordinary character, but of peculiar and indescribable interest, that it was the third occasion, of a similar nature, wherein he had been called upon to address the people, and to assist in laying the corner stones of houses to be erected in honour of the God of the Saints—various scenes had transpired since the first was laid—he, with some who were with him on that occasion, had waded through scenes, that no other people had ever been—not cursed, but blessed, with—had seen the blood of the innocent flow, and heard the groans of those dying for the witness of Jesus; in all those scenes of tribulation, his confidence, his courage, and his joy had been increasing instead of diminishing. Now the scene had changed; persecution had in a measure subsided; peace and safety, friendship and joy crowned their assembling; and their endeavours to serve God were respected and reviewed with interest—that the Saints had assembled, not to violate law and trample upon equity and good social order; not to devastate and destroy; but to lift up the standard of liberty and law, to stand in defense of civil and religious rights, to protect the innocent, to save mankind, and to obey the will and mandate of the Lord of Glory; to call up to remembrance the once crucified, but now exalted and glori-

fied Saviour; to say, that he is again revealed, but he speaks from the heavens, that he reigns; in honour of him to tell the world that he lives, and speaks, and reigns, and dictates—that not every people can build a house to him, but this only whom he himself directs—that the present military display is not to usurp, but to command as they are commanded and directed; to honour, not the world, but him that is alive and reigns, the all in all, the invisible, but beholding, and guiding, and directing—that the Saints boast of their King; of his wisdom, his understanding, his power, and his goodness—that they honour a God of unbounded power and glory—that He is the chief corner stone in Zion, also the top stone—that He cannot be conquered—that He is working in the world to guide, to conquer, and to subdue—that as formerly, so now He works by revelation—that this is the reason why we are here, and why we are thus—that the Saints have sacrificed all things for the testimony of Jesus Christ—that some from different parts of Europe, and from Canada, as well as the different parts of the United States, are present, and among all, a unanimity of purpose and feeling prevails—and why? Because the same God over all had spoken from the heavens, and again revealed Himself. He remarked, that he defied the devil to collect such an assembly; none but Jesus would or could accomplish such things as we behold; the devil will not build up, but tear down and destroy; the work of Jesus is like himself in all ages—that as light shines from the east, and spreads itself to the west, so is the progress of spiritual light and truth—that Jesus is a God of order, regularity, and uniformity—that he works now by revelation and by messengers as anciently—shows himself—lifts the veil, &c., that such things are marvellous, but nevertheless true—that the order of laying the corner stones was expressive of the order of the kingdom—that the minutiae were subject matter of revelation, and all the scenery, acts of obedience, and understood by the Saints—that the ancient Prophets beheld and rejoiced at this scene, and are near to witness the fulfilment of their predictions—that we are highly favoured of God, and brought near to the spirits of just men made perfect. He then closed by exhortation, first to the multitude, and lastly to the Church. The speaker then

gave out a hymn, page 205, and closed by prayer.

The architects then, by the direction of the First Presidency, lowered the first (S.E. corner) stone to its place, and President Joseph Smith pronounced the benediction as follows—

This principal corner stone, in representation of the First Presidency, is now duly laid in honour of the Great God; and may it there remain until the whole fabric is completed; and may the same be accomplished speedily; that the Saints may have a place to worship God, and the Son of Man have where to lay his head.

President Sidney Rigdon then pronounced the following—

May the persons employed in the erection of this house be preserved from all harm while engaged in its construction, till the whole is completed, in the name of the Father, and of the Son, and of the Holy Ghost. Even so. Amen.

Adjourned for one hour.

Assembled according to adjournment, and proceeded to lay the remaining corner stones, according to previous order.

The second (S.W. corner) stone, by the direction of the President of the High Priesthood, with his Council and President Marks, was lowered to its place, when the President of the High Priesthood pronounced the following—

The second corner stone of the Temple now building by the Church of Jesus Christ of Latter-day Saints, in honour to the Great God, is duly laid, and may the same unanimity, that has been manifested on this occasion, continue till the whole is completed; that peace may rest upon it to the laying of the top stone thereof, and the turning of the key thereof; that the Saints may participate in the blessings of Israel's God, within its walls, and the glory of God rest upon the same. Amen.

The third (N.W. corner) stone, superintended by the High Council, was then lowered to its place, with the benediction of Elias Higbee, as follows—

The third corner stone is now duly laid: may this stone be a firm support to the building, that the whole may be completed as before purposed.

The fourth (N.E. corner) stone, superintended by the Bishops, was then lowered to its place, and Bishop Whitney pronounced the following—

The fourth and last corner stone, expres-

sive of the Lesser Priesthood, is now duly laid; and may the blessings before pronounced, with all others desirable, rest upon the same for ever. Amen.

The services were then declared closed, and the military retired to the parade ground, and were dismissed with the approbation and thanks of the commanding officers. The military band, under the command of Captain Duzette, made a conspicuous and dignified appearance, and performed their part honourably. Their soul-stirring strains met harmoniously the rising emotions that swelled each bosom, and stimulated us onward to the arduous, but pleasing and honourable duties of the day. The choir also, under the direction of B. S. Wilber, deserve commendation.

What added greatly to the happiness we experienced on this interesting occasion, is the fact that we heard no obscene or profane language; neither saw we any one intoxicated. Can the same be said of a similar assemblage in any other city in the Union? Thank God that the intoxicating beverage, that bane of humanity in these last days, is becoming a stranger in Nauvoo.

In conclusion we will say, we never witnessed a more imposing spectacle than was presented on this occasion, and during the session of Conference. Such an almost countless multitude of people, moving in harmony, in friendship, in dignity, told with a voice not easily misunderstood, that they were a people of intelligence, and virtue, and order; in short, that they were *Saints*; and that the God of love, purity, and light, was their God, their exemplar, and director; and that they were blessed and happy.

If the strict order of the Priesthood were carried out, in the building of Temples, the first stone will be laid at the south-east corner, by the First Presidency of the Church. The south-west corner should be laid next. The third or north-west corner next; and the fourth or north-east corner the last.

The First Presidency should lay the south-east corner stone, and dictate who are the proper persons to lay the other corner stones.

If a Temple is built at a distance, and the First Presidency are not present, then the Quorum of the Twelve Apostles are the persons to dictate the order for that Temple; and in the absence of the Twelve Apostles, then the Presidency of the Stake

will lay the south-east corner stone; the Melchizedec Priesthood laying the corner stones on the east side of the Temple, and the Lesser Priesthood those on the west side.

A Conference was held at Philadelphia; President Hyrum Smith presiding: many Branches were represented, and the Branch at Philadelphia was organized by electing Benjamin Winchester, President, and Edison Whipple, and William Wharton, his Counsellors. Jacob Syphret was elected Bishop, and Jesse Prince and James Nicholson his Counsellors.

The Council of the Twelve assembled at Manchester, in the Carpenters' Hall, on the 6th day of April, 1841, for the first time to transact business as a Quorum, in the pre-

sence of the Church in a foreign land; being the first day of the 12th year of the rise of the Church of Jesus Christ of Latter-day Saints. Nine of the Quorum were present; viz., Brigham Young, Heber C. Kimball, Orson Hyde, Parley P. Pratt, Orson Pratt, Wilford Woodruff, Willard Richards, John Taylor, and Geo. A. Smith. President Young, having called the meeting to order, and organized, the Conference then opened by prayer. Elder Thomas Ward was chosen Clerk. The President then made some introductory remarks, relative to the organization of the Church in the House of the Lord in America, in reference to the different Quorums, in their respective orders and authorities in the Church.

The representation of the Churches and Conferences throughout the kingdom was then called for.

LOCATIONS.	BY WHOM REPRESENTED.	MEMBERS.	ELDERS.	PRIESTS.	TEACHERS.	DEACONS.
Manchester	Parley P. Pratt	443	7	15	9	0
Clitheroe Conference	Heber C. Kimball	318	6	12	13	8
Preston	Peter Mellings	675	11	15	13	3
Liverpool	John Taylor	190	9	8	4	3
Isle of Man	"	90	2	4	2	0
London Conference	Lorenzo Snow	137	3	8	4	2
Birmingham	Alfred Cordon	110	4	13	4	1
Staffordshire	"	574	19	49	28	16
Garway	Wilford Woodruff	134	5	6	4	1
Gadfield Elm	"	408	8	33	11	1
Froom's Hill	"	1008	27	67	27	8
Edinburgh	Orson Pratt	208	6	9	6	2
Glasgow, Paisley, Johnstone, Bridge of Weir, and Thorney Bank	Reuben Hedlock	368	12	15	13	11
Ireland	Theodore Curtis	35	2	0	1	0
Wales	James Burnham	170	2	5	3	3
Newcastle-upon-Tyne	Amos Fielding	28	1	3	1	0
Alston	John Sanders	26	1	0	1	0
Brampton	"	46	0	1	0	0
Carlisle	"	48	1	0	0	0
Bolton	Robert Crooks	189	1	11	8	1
Dukinfield	John Albertson	120	2	4	3	2
Northwich, Middlewich, &c.	Samuel Heath	112	2	6	6	6
Oldham	William Black	86	1	4	1	2
Stockport	Elder Magan	161	1	5	2	2
Eccles	"	24	1	3	1	0
Pendlebury	"	62	0	2	1	1
Whitefield	"	41	1	2	3	0
Radcliffe Bridge	"	18	1	3	0	0
	Total	* 5814	186	303	169	68

* Near eight hundred Saints have emigrated to America during the past season. These are not included in this representation.

Conference adjourned till 2 p.m.
Conference met pursuant to adjournment:
opened by prayer.

Scattering members were then represented, consisting of near fifty, not included in any of the above Branches.

President Young then proceeded to make some remarks on the office of Patriarch, and concluded by moving that Elder John Alberson be ordained to that office. Seconded by Elder Kimball, and carried unanimously.

Resolved: That George B. Watt, G. J. Adams, Amos Fielding, William Kay, John Sanders, Thomas Richardson, James Whitehead, Thomas Donville, James Galley, and George Simpson, be ordained High Priests.

Resolved: That the following persons be ordained Elders—William Miles, William Louch, John Sanders, William Moon, William Hardman, William Black, John Goodfellow, Joseph Brotherton, Richard Benson, Theophilus Brotherton, John Melville, and William Green.

Resolved: That Manchester, Stockport, Dukinfield, Oldham, Bolton, and all the neighbouring Branches be organized into one Conference, to be called the Manchester Conference.

That the Church in Brampton, Alston, and Carlisle be included in one Conference.

That the Churches of Liverpool, Isle of Man, Wales, viz., Overton, Harding, and Ellesmere, be organized into one Conference, to be called the Liverpool Conference.

Resolved: That the Macclesfield Conference include Macclesfield, Northwicks, Middlewich, and Lostock.

That Edinburgh Conference include Edinburgh and vicinity.

That the Glasgow Conference include Glasgow, Paisley, Bridge of Weir, Johnstone, and Thorney Bank.

That George B. Watt preside over the Edinburgh Conference.

That John Greenhaw preside over the Liverpool Conference.

That Thomas Ward preside over the Clitheroe Conference.

That Lorenzo Snow preside over the London Conference.

That James Galley preside over the Macclesfield Conference.

That Alfred Cordon preside over the Staffordshire Conference.

That James Riley be ordained a High Priest, and preside over the Birmingham Conference.

That James McAulay preside over the Glasgow Conference.

That Thomas Richardson preside over the Gadfield Elm Conference.

That William Kay preside over the Froom's Hill Conference.

That Levi Richards have the superintendence of the Garway Conference.

That P. Melling preside over the Preston Conference.

That A. Sanders preside over the Buxton Conference.

Adjourned till seven o'clock.

Not pursuant to adjournment, was quashed, by singing, "When shall we all meet again," and prayer.

The Patriarch, P. Melling, was then called upon to pronounce a Patriarchal blessing upon the head of John Alberson, proprio to his being ordained to the office of Patriarch. Laying his hands upon him, he blessed him in the following words—

"John, I lay my hands upon thy head, in the name of Jesus Christ; and, by the authority of the Holy Priesthood committed unto me, I pronounce upon thy head the blessings of Abraham, Isaac, and Jacob; and I say unto thee, that inasmuch as it is in thy heart to do the will of the Lord, thou shalt be blessed; and the desires of thy heart shall be granted thee; and the Lord God will enlarge thy heart; and, inasmuch as thou wilt be humble and faithful before the Lord in thy calling, even that of a Patriarch, thou shalt be blessed, strengthened, and have great wisdom and understanding; thy bowels shall be filled with compassion for the widow and fatherless; and I pray that our Father in Heaven will take thee into His own care, and as He feels for thy welfare, thou shalt be made strong in faith; and the Lord shall bless thee and open thy understanding. Thou shalt know the doctrine of Jesus Christ, and the mysteries of heaven shall be opened to thy mind. Thou shalt also have the gift of prophecy, and revelation, and thou shalt predict these things that shall take place to the latest generation. I pray that our Father in Heaven may confer these blessings upon thy head; yea, thou shalt be a mighty man, if thou wilt be a faithful man, and a humble man, so that thou mayest be an ornament to thy calling, and a blessing to thy posterity; yea, thy posterity shall be blessed, and they shall become mighty upon the earth, and become blessed, inasmuch as thou wilt be faithful in all things, and watch unto prayer. Thou shalt finally overcome, and be lifted up on high, and inherit the mansions prepared for thee in the kingdom of our God. Thine is the blood of Ephraim; and I seal these blessings upon thy head in the name of Jesus Christ. Amen, and Amen."

The Apostles then laid hands on John Alberson, and ordained him to the office of Patriarch.

The ordinations of the High Priests then took place; but, from the pressure of business, it was directed that the High Priests who were present should retire to the vestry, with those who were to be ordained Elders, and there ordain them at the same time that the ordinations of the High Priests were proceeding.

General appropriate discourse was delivered by different members of the Meeting.

Apostles, in relation to the duties of the officers in their respective callings, and the duties and privileges of the members; also on the prosperity of the work in general.

A very richly, unsumptuous cake, a present from New York, from Elder Adams' wife, to the Twelve, was then exhibited to the meeting. This was blessed by them, and distributed to all the officers and members, and the whole congregation, consisting, perhaps, of seven hundred people; a large fragment was still preserved for some who were not present. During the distribution several very appropriate hymns were sung, and a powerful and general feeling of delight universally pervaded the meeting.

While this was proceeding, Elder Parley P. Pratt composed, and handed over to the Clerk, the following lines, which the Clerk then read to the meeting:

When in far distant regions,

As strangers we span,

Far away from our country,

Our friends and our home;

When sinking in sorrow,

Fresh courage we'll take,

Always think on our friends,
And remember the cake.

Elder O. Hyde appealed powerfully to the meeting, and covenanted with the Saints present, in a bond of mutual prayer, during his mission to Indians and the East, which was sustained on the part of the hearers with a hearty Amen.

Elder Joseph Fielding remarked, respecting the rich cake of which they had been partaking. He considered it a type of the good things of that land from whence it came, and from whence they had received the fulness of the Gospel.

The number of official members present at this Conference was then taken, viz., Quorum of the Twelve Apostles, 9; Patriarchs, 2; High Priests, 16; Quorum of the Seventies, 2; Elders, 31; Priests, 28; Teachers, 17; Deacons, 2.

Elders B. Young and Wm. Miller then sang the hymn "Adieu, my dear brethren," &c., and President Young blessed the congregation, and dismissed them.

Benjamin Young, Chairman.
Thos. Ward, Clerk.

(To be continued.)

The Latter-day Saints' Millennial Star.

SATURDAY, JULY 26, 1856.

When the spiritual organizations of men come from the bosom of the Father to take tabernacles upon this earth, their bodies are the first portions of this planet which are given them to improve upon and bring into subjection to the laws of their Creator. It was natural, just, and necessary, for the benefit of His children, that the Lord should establish an eternal law of tribute, by the payment of which His subjects might give a material acknowledgment of their allegiance to Him, or by the refusal of which they might deny that allegiance. This is a primitive principle on which the law of tithing is founded, and when men come to a knowledge of it, they have an opportunity of proving their loyalty to the God of heaven, or of showing that they refuse allegiance to Him. The Lord does not require the tenth of the substance of His people, for His personal benefit, for their spirits and bodies and the epithem which they dwell all belong to Him; but it is required of them for their own good that they may be constantly reminded of their Creator, Lawgiver, Protector, Provider, and Saviour. He has also condescended to have this portion used under His wise supervision, for the direct benefit of those who pay it, in building temples and sustaining the administration of ordinances necessary for their salvation; hence, those who refuse the Lord His portion not only sin against Him, but against themselves, and treat the manifestations of His goodness with contempt. This law, from the beginning, has pertained to the eternal Priesthood; and therefore it is an eternal law, binding upon all the generations of men; and none will attain to the blessings of salvation until they abide it, and are faithful to it according to the law.

In a former Member of the Star, we showed that Abraham kept the law of tithing.

that Jacob covenanted with the Lord that he would pay Him the tenth of all that He should give him, and that this law was embodied in the Mosaic economy, and sacredly kept by ancient Israel. Inasmuch as the blessings which the Lord promised to Jacob were prospective, and were to be fulfilled upon his generations, as well as on himself, the covenant which he made with the Lord—to pay Him tithes of all, was, on his part, an everlasting covenant—binding upon his generations after him, and for the fulfilment of which they are responsible through the covenant of their father. The Patriarch, Jacob, will stand forever at the head of his generations, and, as we are informed in the revelation on celestial marriage, he, with his fathers Abraham and Isaac, has already entered into his glory, and is seated on his throne, we may rest assured that he will see that this covenant is strictly fulfilled, by all who have an inheritance in his kingdom. This is a point which should be deeply impressed upon the minds of all who bear the name of Latter-day Saint, for if they have not found it so already, they will find it a point on which their salvation is staked—one of the tests by which they will have to prove their claim of belonging to the house of Israel. Inasmuch as the Saints are taught this law, and are required by the Priesthood to obey it, and do not, to that extent they forfeit their claims to the blessings of the Gospel, and prove themselves recreant to the faith they profess.

As we have before stated, the law of tithing is only a preparatory work, to fit the Saints to live under the higher one of consecration. But the law of consecration will not do away with that of tithing. Obedience to both must be rendered by all who would attain to the blessings of eternal lives. While, under the law of consecration, everything which a Saint possesses will ever be ready, at the call of the Priesthood, to be used for building up the kingdom of God; they will, at the same time, be required to pay a tenth of all that the Lord shall make them stewards over.

We are not aware that anything is said in the Scriptures on the subject of consecration, until Christ came and opened up the Gospel Dispensation. It is recorded that a rich young man came to Jesus, saying, "Master what shall I do that I may inherit eternal life?" There are some peculiarities embodied in this simple question which are generally overlooked. The young man did not ask what he should do to obtain a portion of salvation—a glory of the moon or of the stars; he appeared to be ambitious to attain to the highest glory, to exaltations and dominions—to the blessings of Eternal Lives. He evidently had not counted the cost of the prize he was seeking, for, after Jesus had enumerated the commandments, he said, "All these things have I kept from my youth up; what lack I yet?" Jesus said to him, "If thou wilt be perfect, go and sell that thou hast and give to the poor, and thou shalt have treasure in heaven, and come and follow me." This was equivalent to telling him that it was necessary to sacrifice all that he yet held dear—his worldly possessions, his honourable position in society, and his good name, and devote the remainder of his life to spreading the Gospel and building up the kingdom; but the young man, like many others, went away sorrowful. In his estimation eternal life was not worth the sacrifice.

This rich young man, if he has not yet done so, has a sacrifice to make, equivalent to the one which Jesus demanded, before he inherit eternal life. Every son and daughter of Adam, who obtains the highest blessings of salvation, will find it necessary to make the greatest possible sacrifice.

As further evidence that the spirit of consecration pertains to the Gospel, we read in Acts iv. 34, 35, "Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the Apostles' feet." We do not learn that this was

required of the early Saints, but we are left to infer that it was the spontaneous fruits of the Holy Spirit which rested upon them. The Spirit of sacrificing is the legitimate spirit of the Gospel; as proof of this, every faithful Saint has only to remember that when the Holy Ghost was poured out upon him, in rich effusion, he felt like giving liberally of his substance to further the work of the Lord, and there are hundreds in these lands, as well as in Zion, who have often regretted that they had not more to give. This is the measure of the spirit of the Gospel which every Saint should strive to live in.

The time has come when the Saints in this country are required to cultivate, more diligently than heretofore, the spirit of obedience and sacrifice. For this purpose the Lord has made it manifest that the law of tithing should be introduced, that it may serve to separate the chaff from the wheat, and that the Saints may have an opportunity of proving, to a greater extent than they have yet done, whether they are worthy of being gathered home to Zion.

We will mention a few things concerning those Saints who are not willing to abide the law of tithing. They need not expect that the Lord, through His servants or by His providences, will grant them special favours in opening up their way for gathering home, for it is not probable that such will be worth much when they get there. If there are any who have not sufficient faith to pay their tithing here, they will not be likely to pay it there, or endure the many other requirements that will be made on them, which if they do not fulfil, they will be cut short in blessings, find that they are in the wrong place, and, no doubt, will soon seek an atmosphere more in accordance with their worldly views. They need not expect to grow in faith and in the revelations of the Holy Spirit, and thereby increase in wisdom and the knowledge of the principles of eternal life, but they may expect that the spirit of the Gospel will leave them, the little light that is in them depart, the shades of darkness veil their understandings, and that they will lust after the things of this world, apostatize and be cut off from the household of faith, and have no hopes of salvation until they have paid the penalty of transgression, begin to do their first works over again, and come up by keeping those commandments which they now reject.

The Saints will do well to continually bear in mind, that when they have learned well to practise the law of tithing, there is still another glorious lesson before them—to learn the law of consecration.

EUROPEAN MISSIONS.—The semi-annual reports from the various Missions and Conferences in Europe which are daily reaching us are most interesting and encouraging, more or less of them will appear from time to time in the *Star*. Where the tithing is adopted the Saints universally bear witness of a renewal of the Holy Spirit upon them. We are happy to observe that the Church in the British Isles has unitedly embraced this doctrine, with the present half year, and, that in some of the most liberal countries on the Continent, the Saints are also adopting it. This is pleasing in the sight of God and will bring blessing and salvation, not only upon the Saints, but upon the world around them.

ARRIVALS.—President Orson Pratt, senior, and Ezra T. Benson, of the Quorum of the Twelve, also Elders Phinehas H. Young, Truman O. Angel, and Lorenzo H. Hatch arrived in Liverpool on the evening of the 13th instant, per steamer *America*, which left Boston on the 2nd instant; having had a pleasant passage. These brethren, with about forty others, left G. S. L. City on the 22nd of April. They had a toilsome journey over the plains, and, consequently, arrived here much later than was anticipated. They are in excellent health and spirits. We welcome them most cordially.

to this very interesting and extensive field of their labours. We feel assured that the powers of the Priesthood will be mightily exerted through them for the spread of the Gospel in these lands, and for the gathering of Israel, beyond what has heretofore been known in these last days. Others of the brethren, who crossed the plains with them, sailed on the *New World*, from New York on or about the 2nd July, and may, therefore, be expected here soon.

APPOINTMENTS.—Elder James D. Ross is appointed to succeed Elder W. C. Dunbar in the Pastoral charge of London, Kent, Reading, and Essex Conferences.

Elder William Budge is appointed to succeed Elder Ross in the Presidency of the London Conference.

FRANKLIN D. RICHARDS.

Foreign Correspondence.

DESERET.

Great Salt Lake City, April 18, 1866.

My son William—We have not received a line from you or Daniel since August 19, and all the news that we have received was from a business letter that came from Franklin, by the last southern mail.

As to matters at home, things are going on in peace, with the exception of the disturbances with some of the Utes. They have killed eight of our brethren in Utah, and drove away considerably many cattle and horses; our winter has been extremely hard, and has caused a great loss among our cattle, I suppose one-half of the Church stock is dead. I put about sixty head of my cattle into Cache Valley. I suppose one-half or two-thirds of them are dead. I know not pertaining to them as yet.

The times are said to be more close this season than they have ever been in the valleys; and this is universal through all the settlements. There are not more than one-half the people that have bread, and they have not more than one-half or one-quarter of a pound a day to a person. A great portion of the people are digging roots, and hundreds and thousands, their teams being dead, are under the necessity of spading their ground to put in their grain. There is not any settlement or people, in any part of the Territory, but what feel the scarcity of food, money, cattle, horses, &c.; and there is a pretty universal break with our merchants, as there is no one to buy their goods, and their stock are mostly dead. My family, with yours, have only one-half a pound of bread stuff to a person, a day. We have vegetables and a little meat. We are doing first-rate, and have no cause but to be very thankful; still I feed hundreds

of others, a little, or they must suffer. I consider it one of our best days and best times that I have ever seen, since I have been in this valley, for if the people can neither learn by precept nor example, they must learn by the things which they suffer. Brother Brigham, myself, and others have been crying unto this people for more than three years, to lay up their grain for a time when they would have much need of it. My family, with yours, I can say, with propriety, look more healthy, and fair, and rugged, and athletic, than they did when they had plenty to eat.

I shall be very glad when you return home to take a little of my burthen off my shoulders, for it has been extremely hard for me and your mother, to calculate, devise, and administer to near one hundred that are dependent on us, besides hundreds of others that are teasing us constantly for something to eat; still your father has got a spirit in him, that is like an old lion, that endures by the help of the Almighty; but your mother is very sympathetic, and it gives her much sorrow, not because your children and mine cry for bread, but because of others. There was no need of my rationing my family, but I did it for the sake of keeping hundreds of others alive. I foresaw these times more than three years ago, and prepared myself, more or less, for it.

We shall be under the necessity, as a people, of drinking more or less of the cup of the afflictions that will eventually come upon the wicked and the nations; for God says, that judgment shall first begin at the house of God, and if it is not here, where is it? Nowhere else; and this people need not imagine to themselves, for one moment, that they are going to be excused from the rod which is to come upon the

nations, for take it they must, for every word that has proceeded forth from brother Brigham, and his counsel, and the Twelve Apostles, will have to be fulfilled to the very letter, and where this people have neglected to do what has been told them by brother Brigham or by his order, they must fulfil it or feel the rod; and when they feel the rod, and take the scourge, and weep, mourn, lament, and sorrow and sigh, they then will have to do what has been told them; and where they have neglected to do a thing they will have to return and do it, or that debt will stand against them in a day to come. As the Lord saith, "When I send forth my word, it shall not return unto me void, but shall accomplish that which I designed." This people have been told to build forts around their cities, and gather up together and be one, and to build store-houses and lay up grain to last seven years, and hundreds of other things. Have they done it? No. What is the consequence? Eight more of our brethren slain! No bread! No clothing except what we buy of the ungodly, when they are universally taught to make their clothing, so that we may be independent of any of the nations; for the connexion between us and the world will be closed, in a great measure. This you and your brethren in the old world can see through a glass clearly, not darkly. War, death, desolation of nations, famine, and desolating sickness, is becoming prevalent throughout the old world, and in the United States it will be mere so, and that soon; and they (the United States) will have all they can do to attend to their own concerns at home, without troubling themselves about the "Mormons." Now is the time for us to be like unto Joseph of old—lay up stores for ourselves, and our children, and thousands, and hundreds of thousands from the old world, the United States, and North and South America will flee unto this place to get down by the side of Joseph's cribs, and granaries, and store-houses to get that which will sustain life from "these poor deluded creatures" that they drove from the United States, and were not willing that they should have shelter in the land of their birth, and the privilege of worshipping our God and our Father who organized and prepared this earth for His children, and those who would keep His commandments; and killed our Prophet, our Patriarch, and Apostles, and

hundreds of others; and thousands of men, women, and children, the widows and fatherless, who died on the plains in consequence of their oppression. Will they receive the rod in consequence of this? Yes, I can say in truth, in the name of Israel's God, they shall receive four-fold pressed down. I can say in my heart, I wish to God this people would all listen to counsel, and do at the start as they are told, and move as one man, and be one. If this were the case, our enemies never would have any more power over us, our granaries never would be empty, nor would we see sorrow. There is not a good, wise, humble Saint that is filled with the elements of eternal lives, but what knows that this is true as well as myself.

At our April conference there were about three hundred missionaries selected for different missions; some thirty or forty to go to Europe and the United States, and about one hundred to Carson Valley, to try to sustain that place, a large company to Green River, another to Los Vegas, and another north to Salmon River. All business is given up for the present on the Public Works. Not much of any building is going on in the City, as all mechanics are advised to go to tilling the earth. The majority of the people feel well, and are doing well; but the wicked and the ungodly mourn much because brother Brigham has the power to rule this people. Judge Kinney, with others, are making every exertion to leave, and you may be assured that there is no good Saint that will mourn. Give my kind regards to brother Franklin, and to all the brethren who left this place, for they have my prayers, and the prayers of all good Saints, and so have all those that believe on their words.

I should be very glad to write to others, but I have had to stay at home from meeting to-day, to get the chance to write you, and the news of this no doubt will interest all, and as far as I have knowledge, their families are all well and doing well. We are faithfully engaged in giving the Saints their endowments.

Your mother's health is rather poor, still she is about. I see Mary and Melissa and the children every day. Helen, your sister, has just come in with the little Vilate—well, Heber, David, and all the boys, with all the family are well, and say, "Give my kind love to brother William, and all the faithful Elders" I am still

continuing my own improvements, making good rock fence, and setting out many fruit trees. Our peach and plum trees are coming out in bloom. There is some prospect of fruit on the high lands, but the fruit on the low lands, I understand, is killed.

Brother Leo Hawkins, who is writing for me, wishes to be remembered to you.

Now I will come to a close by saying, God bless you and Franklin, Daniel, and all in that land, and all that believe on your words, even so, Amen.

HEBER C. KIMBALL

NEW YORK.

"Ship Thornton," June 6, 1856.

Dear Brother and Sister Turnbull—We are drawing near our first landing place. I have enjoyed myself first rate crossing the great water. It has been like a pleasure trip all the time. I have been blessed with the living Spirit of our God all the time, and have never found the moment but what I could thank my God with all my heart for the privilege of going across the Atlantic on such a beautiful ship, under the guidance of so good a captain.

There has been a great deal of sickness on board, there being many old and infirm. I believe there has never before been a company with so many old and young, halt, blind, and lame, from so many nations, crossed the sea. There have been seven deaths, three births, and two marriages on board. Died on the 7th May, Rachel Curtis, aged 75 years; May 8, Rasmine Rasmussen, aged 10, one of the Danes; May 21, a child was born and died a few minutes afterwards; May 28, a boy, aged 1 year, belonging to sister Bottenham, died; June 2, Thomas Peterson, aged 7½ years, died from a fall from the upper to the lower deck; June 5, brother Kay's daughter, aged 3½ years, died; June 7, Mary Lark, aged 10 years, died of consumption.

Sister McNeil had a child on the 1st of May. He has been blessed and named Charles Thornton McNeil. Sister Molten was delivered of a son on the 6th May. He was blessed and named Charles Alma. Both mothers and children are doing well.

On the 4th May, married, by Elder Atwood, sister Jessie Ireland, to brother

Allan Findlay. It was done quietly in the cabin. On the 29th May, by Elder Willie, sister Sarah Hains, to brother Samuel Crook. All the Saints were called to the upper deck. The young pair were taken to the Captain's deck. We had a fine view of the ceremony. The American colours were hoisted. Elder Willie gave an address on the order of marriage, and read the order from the Book of Doctrine and Covenants. After it was over there were three cheers given for the Captain, three for the officers, three for the crew, and three for the young pair. The Captain came forward and said he did not know what he had done to merit such thanks from the Saints—when he had shown them a great deal more kindness than he had ever yet done, he would then accept nine cheers, and feel that he had earned them. He said, that we were under the American government, in an American ship—he was an American born, so were his father, grandfather, and grandmother before him.

The under decks were divided into seven wards. Brother Gourlay has charge of the sixth, which is the one that I am in. He is a kind, good man. We have had some good meetings.

June 11. The pilot came on board last night. It was a joyful sight to see an American pilot. It is a perfect calm, and a real warm day. The sun is so strong that the Captain has got sails spread over the passengers to keep it from hurting them. This has been such a day of rejoicing. Brother Quinn was called on to sing a song which he had composed about the voyage. The "Working Bee" was then sung by brother Burt. President Willie addressed the Saints on "What they were going to America for." There have been no restrictions on the brethren of the Priesthood. They have been allowed to speak freely, and they have done so. The Captain, Doctor, and officers always listened attentively and respectfully. The Captain often joined in the songs of Zion. He would not allow any of the sailors to disturb the Saints in any of their preaching or amusement meetings. I have often thought that President F. D. Richards must have breathed his spirit on him at Liverpool. Brother Willie read to the Saints two testimonials, one for the Captain and one for the Doctor, and took a vote upon them. They were adopted without a contrary

vote. He then presented to the Captain the one for him. He received it with tears of gratitude, and came forward and addressed the Saints. He said that he had done nothing but his duty, that he never crossed the sea with so good a company of passengers before—they had always been willing to do anything he wanted, when he told their President, Mr. Willie, what he required. He wished the Saints prosperity in all their future works, and said he would remember them with the warmest feelings as long as he lived. He asked God to bless them. Here his feelings overcame him, and he had to stop speaking. He then presented a testimonial to President Willie, signed by himself, his chief officer, and surgeon. President Willie presented the surgeon with his testimonial. He came forward to speak, but the tears choked him, and he could not proceed. He asked God to bless the Saints.

June 14. The tug has brought us to New York. We have all passed the Doctor, and are now going to land.

June 15. Castle Garden, New York. I am sitting in the largest house I was ever in. We all landed safe, and got in here at 7.40 p.m. yesterday. Our names were called over, and we had to state where we were going, what money we had, and other particulars, which were entered into a book, and we then passed into the house.

Since I left you I have had all that I stood in need of, spiritually and temporally. May the God of Israel grant that you may be brought in safety to this beautiful land. I will write again from Iowa City.

Give my love to all my friends that may come within the sound of your voice or the reach of your pen. I remain your affectionate sister,

ANNA F. TAIT.

List of Debts due for Books, Stars, &c., by the several Conferences and others, for the Quarter ending June 30, 1856.

CONFERENCE.	AGENT.	AMOUNT.	CONFERENCE.	AGENT.	AMOUNT.
London.....	W. C. Dunbar....	£666 17 72	Brought forward.....		£3179 16 8
Birmingham.....	B. W. Brindle ..	279 18 34	Brecknockshire	John D. Jones....	21 4 44
Warwickshire.....	Henry Brown ..	142 12 10	Charles Harman ..	20 15 34
West Glamorganshire	John Davies.....	138 15 84	Channel Islands.....	Elias Cave	18 9 74
East Glamorganshire	Thos. Stephens ..	102 5 0	Dundee.....	J. L. Chalmers ..	12 8 34
Bradford	William Shiers..	98 14 0	Flintshire.....	Thomas Green ..	9 18 7
Sheffield	Wm. Brownlow ..	86 19 04	Preston.....	John Holsall ..	9 16 04
Staffordshire	Charles Hall	82 17 54	Caermarthenshire	William Jones ..	7 13 54
Herefordshire	Uriah Rickards..	81 9 84	Denbighshire	Griffith Roberts ..	6 7 54
Lincolnshire	Richard Harper ..	79 19 84	Ile of Man	James Duff	5 15 54
Reading	James Frewin ..	76 15 54	Pembrokeshire	Edward D. Miles ..	4 18 24
South	Simon Irwin	75 17 74	Dyffryn Conwy	Hugh Roberts....	4 12 2
Norwich	James Woods	75 15 1	Anglesea	Evan S. Morgan.	4 3 0
Derbyshire	Thomas Parkes..	68 10 8			
Hull	S. Pickering	66 8 114			
Durham	Joseph Doxford ..	64 5 54			
Edinburgh	P. Q. McComie ..	60 9 0			
Liverpool	W. H. Perkes ..	60 6 5			
Bedfordshire	Joseph Flitton ..	58 13 84			
Glasgow	John Hunter	57 16 104			
Monmouthshire	Michael Vaughan ..	57 14 8			
Nottinghamshire	Josiah Holmes ..	55 6 24			
Wiltshire	William Norris ..	53 10 24			
Cambridgeshire	R. J. Townsend ..	51 10 7			
Cheltenham	Thomas Clarke..	51 3 64			
Manchester	Edward Oliver ..	50 9 8			
Newcastle-on-Tyne	J. D. Wilson ..	49 1 54			
Southampton	James Rogers ..	48 1 14			
Lands End	John Kessell	47 18 114			
Kilmarnock	John Aird	46 13 64			
Leicestershire	John Mellor	44 13 1			
Dublin	T. H. Rutledge ..	42 7 04			
Belfast	James McGhee ..	34 0 14			
Dorsetshire	Benjamin Elliot ..	28 1 104			
Shropshire	Edwin Taylor ..	27 18 114			
Late Herefordshire	John Preece	24 17 9			
Carlisle	John Threlkeld ..	23 4 8			
Worcestershire	George Sparkes ..	21 17 64			
Carried forward		£3179 16 3			

(Errors excepted.)

£3971 5 114